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NEW SERIES : VOL. 3, NO. 1—MAY, 1897.

# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

Entered as second-class matter at New York, N.Y., Post-office, July 25, 1895.
Issued monthly. Sent directly to each member. No losses by mail supplied.

## THIRD ANNUAL CONVENTION, T. S. A.

### FIRST DAY, MORNING SESSION, APRIL 25TH.

The delegates and members assembled at Madison Square Garden Concert Hall, New York City, at 10 o'clock on the morning of April 25th, 1897. A selection from "Parsifal" was given on the organ and Mr. A. H. Spencer informally called the meeting to order and asked for nominations for Temporary Chairman. On motion of Mr. H. T. Patterson, Dr. J. D. Buck was elected to fill that position. On motion of Mr. J. H. Fussell, Mr. Elliott B. Page was elected Secretary to the Convention, his assistants to be Mr. C. A. Ketcham and Miss J. Brand. The Temporary Chairman called for nominations to constitute a Committee on Credentials. On motion of Mr. A. E. Lang, seconded by Mr. J. C. Slafter, Mr. Page, Col. W. Ludlow and Dr. E. B. Guild were appointed to serve on that committee. Dr. Buck then temporarily resigned the chair to the Secretary in order that he might present Mr. Hargrove's name for nomination as Permanent Chairman. This motion being duly seconded, Mr. Hargrove was unanimously and with great applause chosen as Permanent Chairman of the Convention. In accepting the Chair Mr. Hargrove said:

"Ladies and Gentlemen, Brothers and Sisters:—I suppose I ought to say that I feel highly flattered, but instead of saying that I will say that I will do my best to carry out what I believe to be right, subject to your approval, at this Convention. Now it seems

to me that before we get down to regular business this platform looks somewhat bare and that we can afford to decorate it a little."

The Chairman, on behalf of the Convention, then invited Mrs. K. A. Tingley (who on ascending the platform was greeted with loud and prolonged cheers, the entire audience rising and applauding), the Crusaders, the foreign delegates, and several others.

The Chairman then continued:

"I have one or two preliminary remarks to make as Chairman of this Convention. It is important in answer to a great many requests from various sources that one question should be answered in such a way that it may go on record as a standing reply. The question is this: Why the Society was reorganized in 1895. In order to answer that question it will be necessary to remind you that the theosophical movement began in New York City in 1875, that it was originated by H. P. Blavatsky and others, that from New York the movement and the Society spread to all parts of the world, first to Europe, then to India and then to Australia; that at various times the outer form of the theosophical organization was changed because it was growing and therefore had to be changed. They changed their objects, of course they changed their officers, and they changed their constitution with considerable regularity. Now in 1895 a Convention was held in Boston of all American theosophists, and for various causes there set forth they decided to reorganize on an autonomous basis, thus carrying out the American principle of self-government. (Applause.) It has been suggested to me by Mrs. Tingley that a letter which was then addressed to what was called the European Section of the Theosophical Society, signed by the members of the Executive Committee, should be read here, as it actually covers all these points and gives a sufficiently concise explanation of the reorganization. [See *Path*, July, 1895.]

"That of course speaks for itself. You will remember that the letter was by formal resolution laid on the table and was not otherwise replied to at the meeting at which it was delivered. That really explains our condition to-day as one of several autonomous societies—the Theosophical Society in America being affiliated with the Theosophical Society in Europe, the Theosophical Society in India, and the Theosophical Society in Australasia.

"The next business in order is the reading of the minutes of the last Convention."

By vote of Convention this was disposed of.

The President's report was read at this point by Mr. J. H. Fussell by request of Mr. Hargrove. The Secretary then called the roll, after which Mr. E. A. Neresheimer presented the Treasurer's report.

The Chair called for the report of the Committee on Credentials, and Mr. Page, as Chairman of that Committee, reported that everything had been found satisfactory and correct.

A Committee on Resolutions was here appointed, composed of E. B. Rambo, F. M. Pierce, Dr. A. P. Buchman, Dr. J. D. Buck and A. A. Purman, and an Auditing Committee of Henry Harney, C. Thurston and A. M. Smith.

Next in order came special business and resolutions. Major James A. Clark, of Baltimore, rose in the audience and made the following remarks:

"Under the head of special business I should like to ask the indulgence of the Con-

vention for a few moments, inasmuch as I have been a member of the Theosophical Society for some time, though never having participated in your deliberations before, but representing in a measure the South. The matter which I propose is special, strictly, as against general. It is so special as to call for special notice at this time. Personally I am an editor and have been for a quarter of a century. This has, of course, no interest to you except that it has some bearing on the subject, because I am able to feel the pulse of the people. We hear through the exchanges and we see here and there from every quarter glaring headlines of the "theosophical wreck," a "split in the society," and other such things. That does not concern *us* because we understand it, and understand it thoroughly, but it is the outside world that wants to know. They make the inquiry and it is on behalf of the outside world that I appeal as a member of the Theosophical Society this morning to know if there is a satisfactory way in which an answer can be given to the outside world. The world demands it,—it demands an explanation. They speak of it in the journals, and this question is flung at us from every quarter. "In the name of brotherhood," we are asked, "why is it that we cannot have the principle of Brotherhood practiced as it is preached?" And for the sake of letting it go to the world it is requisite that we understand the subject thoroughly. Could not we give an answer in some shape by which the world will understand it? "Is there any possible union for these factions," they ask. Of course we cannot do our business in a method to suit the world. Nevertheless they are entitled to an answer. The inquiry is fair and is put on the common, broad basis of a human inquiry for the benefit of the human race. I merely ask: Would there be any possible way by which union could be effected?"

Mr. W. C. Temple, of Pittsburg, replied as follows:

"It seems to me that this question which has just been broached is perhaps of more importance than the brother that has just spoken would lead us to think. It is true that we have heard through the daily press and through outsiders and members of the Society, this very statement that he has suggested, that there is a split in the Society and that one or the other of the two factions is the original Theosophical Society, and the other party is an interloper. If it only stopped there we might be satisfied. But it does not stop there. The brother has stated that we members of the Theosophical Society are perfectly satisfied that it is all right. I will tell you that the members of the Theosophical Society to a certain, I believe limited, extent are *not* satisfied that it is all right, and it is as much to these members as to the public at large that the explanation is due.

I would like to make a few remarks as to the way this thing appeals to me. As some of you probably know, I was one of the early members of the T. S. in New York. I was one of the close associates of our departed Brother Judge, whom I knew well and worked with for several years, and whom I loved as every one did who worked with him and knew him. To us who were in the Society in the old days Judge was practically the Theosophical Society. (Applause.) That is to say, that while Judge was the last man in the world to court or even to allow for a minute hero-worship (applause), he was unquestionably the window of the theosophical movement in this country through which the light came to us. (Applause.) Before Judge had been long the chosen head and representative of our movement, people whom it is unnecessary for us to specify except in general terms, but who had been the warm personal friends of Judge, people who owed to Judge everything they knew and most of what they guessed of theosophical knowledge (applause), people who, under every tie that was human, and if they had had a shade of generosity or respect for a teacher in their hearts, should have reverenced the memory of the man who taught them what they knew, and as I said before, most of what they guessed, turned on Judge and rent him. Why? It is none of our concern: that is a matter between them and their karma. But it is an unquestioned fact that Judge's great

heart was torn by the fact that the ingratitude of those of whom he expected most, or had the right to expect most, was all that he got for long years of labor on their behalf and on behalf of the Theosophical Society. Now these people, many of them, who took this position with Judge at that time, I believe did it very largely through that very thing which we are told in "Light on the Path" should be killed out as one of our first troubles, —the curse of ambition. (Applause.) These people felt that Judge, who, as we know, was on the outside a quiet, easy-going, not a pushing man at all, should be made a sort of figure-head in the Society, while they with all their intellect, their magical eloquence, and all that sort of thing, were fitted to become the heads of the Theosophical Society, not only in this country, but throughout the world. And because events did not shape themselves as they would have them, but simply in accordance with the law, and Judge was put in charge of the affairs of this Society, they turned on him and made personal attacks that were simply shameful to the outside world, let alone among ourselves. (Applause.) Now, Judge fought his fight, as long as he lived he fought—he never quit. On poor Judge's leaving us we had to select a new victim, a new lamb to be led to the altar of sacrifice. So far as I know there has been nothing of the sort started so far as the present head is concerned. But do not be at all alarmed—there will be. That is one of the laws of this business. (Applause and laughter.) Anybody who ever gets in the rays of the fierce light that beats on this throne will get sunburnt. It has been suggested to us that we in the first place admit to the great public at large that there is a division in the Theosophical Society, which I want to contradict right here. There is *not* a division in the Theosophical Society. (Cheers and Bravo.) Any man or woman or child on this earth of ours who is willing to work for the brotherhood of man, of humanity, is a member of the Theosophical Society whether he holds a diploma or not. (Applause.) Anybody, on the other hand, who teaches, preaches, suggests, or leads a life contrary to the spirit of Universal Brotherhood, absolutely is not a theosophist, I don't care if he has a pass of being a straight chela of half the college of adepts in Thibet. (Applause.) Therefore, it resolves itself into this: Looking at the Theosophical Society on a broad plane as being a band of people who by karmic influence have come to recognize the idea of Universal Brotherhood as being the basic principle of this theosophical movement, who for the most part admit as a fact that we are one with the Oversoul and realize there is unity of consciousness, the realization of those facts constitutes them theosophists. Now, then, those who believe in that, who try to mould their lives on that plan, those who obey the injunction that they should step from the sunlight into the shade to make more room for others, as it says in "The Voice of the Silence,"—it is impossible that these people should split. Anyone who believes in that thing cannot split. Why? Because there is nothing to split from. It is all themselves. (Cries of "Hear, hear.") Therefore, in the true sense of the word there can be no split in the Society.

Now to come down to the present plane if you will. Have we kept anybody from our association? Has anybody ever knocked at the door of this Society and not been admitted? Have we, on the other hand, gone out to anybody else because of a position that they happen to occupy before this material world of ours, and said, "Here, come in this with us, we will put you on a pedestal"? Can we afford to take that kind of a position? I don't think we can. Now the whole matter is just this, and the delegates may go home and tell anyone else, if they agree with me. Let us look at it in this way. If there are any people to-day who are theosophists at heart, and are so unfortunate as to be outside of the Theosophical Society, if they will come to the proper officers and make their application for admission in the proper way as laid down by our Constitution and By-laws, I will pledge myself that they will never be rejected. And it seems to me that there is no other way that any so-called reconciliation of a purely mythical break in the Theosophical Society can ever hope to be made." (Enthusiastic applause.)

After another selection of music the Convention adjourned to meet again at 3 P. M.

Immediately after the morning session a photograph was taken on the roof of the garden of all members present.

AFTERNOON SESSION, APRIL 25TH.

The meeting was opened at 3:30 P. M. with Schubert's "Traumerei." Mr. Hargrove said:

"With your permission we will very slightly change the programme in one respect. The delegate from the Theosophical Societies in Norway and Sweden will not be able to be present here this evening and has asked to be allowed to read an address of greeting and make a few further remarks this afternoon. It will be well ir we take that now and afterwards proceeed with our regular business. I nead hardly introduce to you Mrs. Archibald Keightley." (Applause.)

Mrs. Keightley:

"It is good to be here again, even in the character of a *foreign delegate*, and with these brief words I will read the address from Norway."

After reading this address, as also the one from Sweden, Mrs. Keightley further remarked:

"In Sweden and Norway they have had a somewhat difficult position. Their position has been that of a people in the far North, knowing very little of the contest and difficulties which have surrounded the Society in the past, in sections where the work was fresher and stronger and where the literature was more complete. In consequence they at one time knew but little of the difficulties, and when at last these came to their ears, I may say that the stand which they took was very brave and very courageous because they made a true sacrifice to principle. They understood Brotherhood—and on that they made their stand. Often it severed the closest ties. They had not, as we had, the close, warm, personal knowledge and love of our leader, and their stand was taken as a stand for Brotherhood in the noblest manner. Now I don't believe in people who talk about sacrifice to principle. The people who talk about it are rarely those who have made it. The Swedes and Norwegians have never talked. When a person speaks of sacrifice to principle I always ask, What axe has he got to grind? It is the same old story. I believe Adam inaugurated it. You know he sacrificed the Garden of Eden to Eve. Then there was Judas. He made a very great sacrifice, but it appeared he was in need of 30 talents. But as to the Swedes and Norwegians, they have made their sacrifices in that true spirit which simply does a thing because it cannot breathe the lower air. And in taking their stand, they met with great reward. They prospered well. In Norway they have had an invitation from the great political club to go and give a long discourse on Brotherhood. I do not think it has before been known that a political club has asked theosophists to present their views. Then the labor classes have also asked for the same presentation. So we find everything is gaining ground very rapidly there.

"And now I have another mission, an informal mission, and a mission of which I am very proud. It is one which I may bring in here because it comes from the women of Sweden and Norway and because I am in close and intimate touch with the Societies in France, in Ireland, and in England. I am a member of them all, and scores of women of the different countries have given me a message to this country. It is a message regarding our leader, Mrs. Tingley. It is not usual to speak thus of one in her presence, but it is only just and fitting that this Convention should know the feeling in regard to our leader which is felt by the women in Europe. That feeling is intense. I know these

women personally and so do the other delegates, and I put it to you that when women have proved themselves before their communities as wives and mothers and daughters, women who have had experience of the world, women who have been true home-builders and not disintegrators, when these women come forward and uphold a woman, we may indeed know that she is a virtuous woman whose price is above rubies. (Applause.) We have heard, for I speak for myself also, that she has been now and again attacked or assailed. Now we know these are only passing shadows, but we know also that every such attack upon her attacks us in a deep interior part of our being. (Applause.) The tie between us and her is so great that no friendship could stand such a strain as the strain we would experience if a friend should turn against her. That friendship would have to go. (Applause.) We have seen that hand of compassion laid on many a wound and we know it as only women know. It has always been the same, and so it has come to us that it is so close that we would defend her and call on our men to defend her, for they must if they are true to us, *always*. (Applause.) We know her greatness as well as you men do and we also know her wise in council, sagacious in difficulty, bold in conception, courageous in plan; but we can lay all of that aside and then we still see her shining by the light of her own goodness. And of her it can be said, as was said of Sir Galahad, that her strength is as the strength of ten because her heart is pure. (Applause.) It is simply that womanly virtue, which when all else is said and done, stills holds us. The women of Europe have in scores asked me to bring this message to you, and I thank you in the name of Sweden and Norway and the women o Europe for your cordial reception of the greetings from those countries which I have been instructed to present." (Applause.)

Business was then proceeded with. Mr. Neresheimer was reëlected Vice-President, also Treasurer, for the coming year, and the following were elected as Executive Committee: Dr. J. D. Buck, Dr. A. P. Buchman, Dr. J. A. Anderson, A. H. Spencer, H. T. Patterson, E. A. Neresheimer.

The next in order was resolutions, and on motion the Committee on Resolutions were instructed to receive all resolutions. The following resolutions, having been approved by the Committee, were submitted to the Convention and respectively adopted: A. H. Spencer's resolution regarding the Purple Pence; Dr. Buck's resolution on Mrs. Tingley; Mrs. Mayer's resolution on Lotus Circle Work; Mr. Hargrove's in regard O. D. papers; Mr. Crosbie's thanking George E. Harter; resolution thanking the musicians; resolution regarding disposition of flags given to the Crusaders; Mr. Griggs' thanking Headquarters staff; resolution thanking Mr. Page and assistants, secretaries of Convention. During the time that the Committee on Resolutions retired to receive and consider resolutions several members addressed the Convention in regard to resolutions which they had handed in. Mr. Hargrove also spoke regarding the Tennessee Centennial Exposition.

"There is a Centennial Exposition to be held in Tennessee in October next. At the instigation of one of the members of the Nashville branch I wrote on behalf of the Executive Committee to apply for two days to be set apart and to be published throughout America as Theosophists' Days in their Parliament of Religions (applause), and I have just received a telegram from the managing director of this Exposition saying that

October 17th and 18th have been designated Theosophists' Days. (Enthusiastic applause.)

"I have been informed that about a million circulars will be distributed throughout America with that announcement made conspicuously, and if that will not benefit Theosophy, I don't know what will." (Applause.)

Mr. H. T. Patterson then made an appeal for the magazine *Theosophy*, and as he rose to his feet he was greeted with a volume of applause.

"Mr. Chairman, Brothers and Sisters: "I am very glad of the hearty applause, for it is a good omen for what I have to say. While waiting for a report from the Committee on Resolutions, it would not be a bad plan to bring up the subject of the magazine *Theosophy* and to say a word in regard to it, asking for an even heartier support in the future than it has had in the past, hearty as that support in the past has been. You all know how the work began, how it was carried on, and what enormous influence it has had amongst our activities. When it—that is, the original magazine, *The Path*—was originally started, I think Mr. Judge had absolutely no money and no assistance. He did most of the writing himself and contributed part of the money, a very large part of it. Gradually the magazine grew and filled a certain position, and had it not been for the work which it did, it is very probable that to-day our position before the world, our relationships with one another, our harmony, our unity, would not have been possible. The magazine needs financial support as well as help in other directions and therefore as Brother Willard and Brother Lang have expressed a willingness to take it upon themselves, I would suggest that before we adjourn they pass about among the members seeking annual subscribers to help along the work in the future. I suggest that some of the other members have a word or two to say on the same subject." (Applause.)

Mr. C. F. Willard followed:

"As my name has been mentioned in regard to the securing of subscriptions, and as there seems to be ample time for the Convention to consider such a matter before the report of the Committee on Resolutions, I desire to remind the members that undoubtedly most of you have received a circular, handed to you at the door, containing an appeal from the hard-worked editor of the magazine, Mr. E. T. Hargrove. Now that circular will bear a careful perusal. It shows clearly that in order to carry on this work as it should be carried on, there is a necessity for increasing the field of usefulness of that magazine. As it stands to-day, it has a certain circulation. Now if the members of the Society throughout the country and throughout the world will take a cordial and hearty interest in the magazine, it can be pushed in such a manner that it will become a most creditable and worthy representative of the ideals which we all believe in.

"The public meetings that are being held by the branches throughout the United States are efficient in a certain sense, but they are only dependent on the effect of the spoken word. When that has departed and the effect has gone there is a slight impetus left, but the printed page you have always with you. There are a great many members who go to the meetings sometimes and sometimes stay away, and they do not feel such an interest as to always attend, and sometimes they drop out. Now, if they had the magazine coming every month to their homes, they would have something that would tie them to the Society and that would give them an interest in the Society that could not be shaken out. And not only that, but we find that the greatest trouble has been lack of knowledge of what has been going on among the members. Our organization is in reality only a propaganda organization, and what better method can there be than through the magazine *Theosophy?* It is one of the most efficient methods of propaganda that we

have. And so I trust that every member and every delegate before they go away will make some effort to increase its circulation, so that in the time to come—in the next year—it may be far more efficient than it has been in the past. Brother Judge undoubtedly knew what he was doing when he founded the magazine and when he changed its name. And now it seems incumbent on the members to endeavor as best they can to carry on the work that he outlined." (Applause.)

At the suggestion of Dr. E. B. Guild, Mr. Spencer addressed the Convention as follows regarding the "Purple Pence":

"Mr. Chairman, Ladies and Gentlemen:

"Dr. Guild has perhaps well stated that the Purple Pence as contributed by each and all of us who saw fit to take part in it, in the end made the Crusade a financial possibility, for it unfortunately happened that most of us who could have put forward money at any other time seemed strapped just then. Perhaps it was part of the plan, "part of the plan" in quotation marks. Now I wish to explain to you how that idea of the Purple Pence arose and progressed, and since my name has been more or less associated with it, the explanation will come well enough from me. The "H. P. B." Branch of Harlem had collected a small sum of money, I think amounting to about $42, which it was proposed at first to turn into the Crusade Fund, but later on, a few days later on, the idea suggested itself to some of their members, notably to Miss Stabler. than whom very few in this Society have done more real work (applause), that this sum might be capitalized in some way that might make it useful to the movement—"

Miss A. M. Stabler:

"It was not Miss Stabler, it was Mr. Hecht."

A. H. Spencer:

"Now wait a moment, I am coming to that. The idea having grown, so to speak, sufficiently to have a form of its own, became vitalized by the suggestion of another member, of whom you have heard little, but of whose devoted and constant endurance and industry there is no doubt in the knowledge of those who have been associated with the headquarters work at all, and I refer to Mr. S. F. Hecht. (Applause.) It was from his fertile brain that the thought came which eventuated in the boxes. After that it went on its way naturally. And while I have no formal report to make to you, not having expected to be called upon to make an exact report, I will explain a few of the characteristics of that little industry. In the first place, I cannot tell you exactly how much money the Purple Pence brought in, for it was the habit to take those that came in just after the 13th of the month and enter them in a book, after which those that came in straggling were put into the general Crusade Fund and no distinct division was kept between the two. All the envelopes containing these remittances have been handled either by Mr. Neresheimer personally or by myself personally, and we are responsible if there are any dollar bills missing. Now I think about 1500 members at least must have joined in that contribution. Most of them were pretty steady contributors month after month. We opened many envelopes that had good-sized checks in them from persons of means, but the majority of contributions were small. And yet, as was published, if we could have a monthly contribution from every person in this Society equal to the average Purple Pence donation, $75,000 a year could be spent for Theosophy. (Applause.) Now there is no sense in despising the proposition to contribute small sums at frequent intervals. It is an aphorism, it is a business proposition old as the hills, that that is the way to save money and to collect money. Had I preserved the letters I could, without any exaggeration, have shown you *thousands* of letters expressive of the highest approval of these methods. These letters came from all sorts of people—business people who admired it, good de-

votional men and women who expressed the utmost delight and pleasure that a means had been found whereby their little contributions might be worthy of acceptance, knowing there would be other small contributions sufficient to make it worth the postage. The specific object of this Purple Pence has ended except in so far as the Crusade Fund still owes money. A slight deficit still exists on the expenses of the Crusade and this must be met, because this money was loaned, and while those who loaned the money could afford to lend it, they could not afford to actually give it.

"The specific object no longer obtains, but the plan has been such a good one that it is proposed to continue it in a proper form and under proper restrictions for, say another year, until next Convention, and it should be given a slightly different character. I have no doubt that there are many men and women who would contribute to a fund more general and more in sympathy with their own whims. Now I have in my hand a preamble and resolution which has been submitted to the Committee on Resolutions, and has met with their approval, and with the permission of the Chair I will read it."

"*Whereas*, The Theosophical movement is one which has for its main object the dissemination of a knowledge and comprehension of the *essential brotherhood of all men* as a fact in nature, and

"*Whereas*, A proper understanding and realization of this brotherhood should and must conduce to peace amongst nations and prosperity within communities, no less than to happiness and progressive development in the individual, and

"*Whereas*, It is the intention of the Theosophical Society in America actively to propagate and promulgate throughout the world such information and assistance as shall serve to establish a *fraternal spirit* everywhere, under all circumstances and amid all conditions, therefore be it

'*Resolved*, That a regular monthly contribution of money offerings by the members of this Society be and is hereby authorized and recommended, such offerings to be known as the 'Brotherhood Fund.' (Applause.)

"*Resolved*, That a committee be appointed to have charge of the collection, receipt, application and disbursement of said Fund." (Applause.)

Further remarks on this subject were also made by the following persons in the order named:

Dr. Buck, Mr. Patterson, Col. Ludlow, Miss Stabler, Mr. Spencer, Mr. A. B. Griggs, and Mr. H. A. Benedict.

After this resolution was passed, the following committee was appointed to receive and disburse the funds: Dr. J. D. Buck, Dr. J. A. Anderson and Mr. A. A. Purman, Mr. E. T. Hargrove, Mr. E. A. Neresheimer, Mr. F. M. Pierce, Mr. A. H. Spencer, to be Collection Committee, and the last four Disbursing Committee.

Dr. Buck then said:

"I have a resolution which I would like to read to you. I am as much a believer in sentiment at the proper time and place as anyone, but the theosophic movement is not all a matter of sentiment and those of us who came here as a representative body of a society, as delegates, did not come simply to witness the proceedings and become enthused—this being a matter of sentiment and the heart—but I would like to see this Convention put itself on record so that it will go out in the world, so that we shall each have something to carry home to our Branches, and this with regard to a matter which I have endeavored to embody in a resolution. When our enthusiasm wanes and the daily trials of life face us on our return home, our enthusiasm does us very little good and our sentiment soon

cools. Then will come various reports and attacks and ideas mixed with the discouragements of daily life and, to use a common expression, some of us will hardly know *where we are at.* Now I would like to read this resolution, and if agreeable to the delegates, I would like to have it passed."

"*Whereas*, The theosophical movement which has for its object the true union of the whole human race on the basis of Brotherhood, has been made manifest around the globe by its accredited leader and representatives within the brief space of ten months, thus securing interest and discussion at the same time in all countries, and thereby trebling the membership of the Theosophical Society, and

"*Whereas*, The planning and management of this Crusade, and its conduct to a successful issue, is due to the great heart, wise judgment and invincible courage of Mrs. Katherine A. Tingley (applause) supported by the loyal devotion of her immediate associates, therefore be it

"*Resolved*, That this Convention of Delegates, representing the branches in this and other countries, hereby extends to Mrs. Tingley its sincere thanks, its cordial approval and its loyal devotion as the accredited and trusted successor of William Q. Judge (applause), and that we pledge to her in the future our united support and our unwavering confidence and coöperation in her great work." (Entire audience rose to its feet, cries of "Tingley!" and loud and continued cheering.)

Mrs. Tingley rose to acknowledge the tribute paid her in the resolution and when the cheering had ceased, said:

"Let me thank you most heartily for the kind expression offered in this resolution and to tell you that I have done only my simple duty and that as long as I have this support it will always be easy no matter how hard the persecution may be which comes from others. I shall ever work for the principles followed by H. P. Blavatsky and William Q. Judge and I am yours always in brotherly love." (Applause.)

This resolution of Dr. Buck's was carried by acclamation.

Mr. Neresheimer then presented, on behalf of Mrs. Tingley the resolution regarding the flags presented to the Crusaders.

"*Whereas*, The Crusaders during their journeys through many foreign countries have been presented with the national flags of the countries through which they passed, and that these flags are now in the possession of the body of members of the Theosophical Society in America and the Theosophical Society in England, be it

"*Resolved*, That these flags be presented to the School for the Revival of the Lost Mysteries of Antiquity and for the present delivered to the Trustees of said School."

During the foregoing speeches the Committee on Resolutions had returned. A few additional addresses were made and after some music the Convention was adjourned to meet again at 8 P. M.

EVENING SESSION, APRIL 25TH.

This meeting was the first session of the 1897 Convention which was open to the public. Long before the appointed time the hall was well filled, and the interesting decorations absorbed the attention of the audience during the interval preceding the opening of the meeting. The principal feature of the decorations was a large seven-pointed star with its centre of yellow and points of purple. This was stretched out above

the platform and a bright electric light shone from the centre. On the wall behind the stage, against a background of purple and white, was stretched the large yellow and purple flag of the School for the Revival of the Lost Mysteries of Antiquity. Above this was suspended the original Crusade banner on which was inscribed "Truth, Light, Liberation, for Discouraged Humanity." Running entirely across the balcony of the stage, was a yellow strip bearing upon it in large purple letters the words "There is no religion higher than truth," while along the remaining portions of the balcony and the tiers leading up to it, were strung the flags of all nations which had been presented to the Crusaders on their tour—the whole producing a harmonious and striking effect. Mingled with these were banners representing different Branches in the United States and Europe. Around the footboard of the stage were placed little banners belonging to the various Lotus Circles, and a quantity of flowers adorned the stage.

Mr. Hargrove opened the meeting by announcing that Mr. Neresheimer would preside. The prelude to "Tristan and Isolde" was rendered by a string quartet, and according to the printed programme which had been prepared and copies widely distributed, Dr. Keightley made the opening address on "The Progress of Theosophy in England." Dr. Franz Hartmann followed on "The Elements of Theosophy," and Mrs. Alice L. Cleather spoke on "The Theosophical Crusade and its Lessons." Beethoven's "Farewell" was given as a 'cello solo at this point, after which Mrs. Tingley gave an address on "The Hope of the Future." Mr. Patterson, by request, here read the foreign greetings which had been received from Europe, India and Australasia [which will appear in full in the official report], and the thread of the programme was again taken up by Mr. Hargrove, who gave a brief exposition of "Universal Justice." The programme announced that Mrs. Keightley would follow on "Rebirth," but owing to her unavoidable absence, Dr. Buck spoke in her place on "The School for the Revival of the Lost Mysteries of Antiquity," and concluded his address with a poem entitled, "A Vision of Point Loma." After a selection, Schumann's "Traumerei," Major J. A. Clark spoke on "Brotherhood." Rev. William Williams was the last speaker of the evening, taking for his subject "The Signs of the Times." Wagner's selection, "Die Meistersinger, Quintet," brought to a close the first day's programme.

All the speakers were warmly received and applauded. There was a general sense of gratification with the day's proceedings, and the members left the hall with a feeling that much solid work had been accomplished. [A full report of the addresses delivered at the Sunday evening session will appear in the official Report of the Convention.]

MONDAY MORNING SESSION, APRIL 26TH.

The meeting was opened at 10:30 A. M., Mr. Hargrove in the chair. A selection from "Parsifal" was played and the business of the Convention was then resumed.

Mr. Rambo, as Chairman of the Committee on Resolutions, submitted a resolution thanking the decorators of the hall, Mrs. Cape, Messrs. Greiff and Cisneros. On motion this was carried, as was also the motion made by Dr. Buck that the President's report be accepted and printed. The report of the Auditing Committee was then called for, read by the Secretary, accepted and the Committee discharged. The Chair announced that unfinished business was in order, and Mr. Spencer enlarged on his previous remarks regarding the Brotherhood Fund. On motion he then read the Proclamation which had been adopted by the Conventions of 1895 and 1896. This proclamation was again approved by the Convention of 1897, and ordered incorporated in the report of the proceedings. Mr. Charles Johnston was asked to read the report of the Oriental Department Papers, but instead of this he spoke extemporaneously in regard to the Oriental Department. Short reports were then made by the following people: Mrs. E. C. Mayer on Lotus Circle Work, Mr. S. F. Hecht on League of Theosophical Workers, Mr. Fussell about work at Headquarters, and Mr. Willard on League Work in other cities.

Mrs. Theresa Y. Stevens was called upon to explain the workings of the "Wayfare" in Buffalo, and responded from the balcony as follows:

"The idea of the 'Wayfare' originated with five or six members of the Society in Buffalo—women—when they found that there was no cheap lodging house for destitute women in the city of Buffalo, although there were seven or eight for men. These women thought that such an institution was needed, and decided that it was a possible thing if theosophists would undertake to open such a home and conduct it on theosophical lines, and that no woman should be excluded for any reason except that she was very much intoxicated. We thought that then we could not take care of them in these small quarters not because they were intoxicated, but that we could not manage on account of lack of room. We started the institution without any money whatever, one of our members having subscribed $50, who said that if we were really in earnest he would give that, and would give more if the work was a success. Newspaper women were, every one of them, in sympathy with our work, and they gave us columns of newspaper reports of what we intended to do. The result of that appeal to the public was that the Home, which is, I think, a 12-room house, was almost entirely furnished. Subscriptions of money came in, not very large, but enough to open the house and start the work. We were able to furnish the house complete with what money we had. Before the house was opened two or three people applied for shelter, and the house has never since been empty. No questions are asked except the simplest, whether they have friends in the city or are from out of town, and so forth. We take them in, give them a warm bath, a clean bed, which is a luxury they perhaps have never had, and we allow them to remain until they have become rested and are able to take up the battle of life again. To tell you how successful our work has

been, I will tell you that we have found work for the women who have come to us, almost without exception, within a few days of their visiting us. When they are to be sent out of town we manage that for them, and send them to their friends. We let them stay as long as they absolutely need our help. The charity to-day is considered one of the most popular in the city of Buffalo. People will give to us when they will not give to other institutions, because they say, 'I like the way in which you are doing your work.' This has done more to make theosophy respected in Buffalo than anything else. If theosophy does such work as this, theosophy does a good thing. We have been brought before the public more through the 'Wayfare' than through anything else. The County has given us a little help this year of $300, and will give us more another year. The 'Wayfare' is not only a lodging house. We give a woman lodging for ten cents, breakfast five cents, etc. Most of them have no money and then they are allowed to work, scrubbing floors, washing windows, etc., and in that way we keep the house clean. Our idea is not to create tramps of those we help, but to make them self-supporting, and in that way we are able to give real help." (Applause.)

The Chair asked Mr. Rambo to speak about the work on the Pacific Coast. Mr. Rambo outlined the work done there, mentioning particularly the prison work. Mr. Hargrove then spoke on the importance of placing theosophical books in the public libraries. He made an appeal for *The Theosophical News*, as given below, and then addressed the meeting as to the work in general.

"I want to speak about *The Theosophical News*, that has been published at Boston. (Applause.) This magazine, or weekly newspaper, rather, has been started by the members there at a great sacrifice, and, of course, they are losing on it all the time; and what they need above all things is the subscriber, who alone can make a newspaper useful and also serviceable in the way of supplying funds to other branches of the work. The *News* is not the same thing as *Theosophy*. They in no wise conflict with each other; they never could, because the *News* gives news and our magazine is supposed to give articles. If we are ever going to start a weekly newspaper, and ultimately a daily newspaper, as will have to be done in the end (applause), it is time for us to show that we can support a weekly paper that only costs a dollar a year; and therefore I would put in a most earnest appeal on behalf of the *News*, feeling sure that it is a very necessary part of our propaganda, and feeling furthermore that it is in such capable hands that it could not possibly be run to better advantage than at present. I need only remind you that Brother Crosbie and Miss Guild are both in the hall. I believe they are co-operative editors, or one is superior to the other, I am not certain (laughter), and I am sure they are ready to take your subscriptions or any suggestions in regard to carrying on the paper."

On motion, the report of the Committee on Resolutions was adopted and the Committee discharged. Mr. Willard suggested that a special note be made of the work done among the sailors on the Pacific Coast.

The Convention then adjourned *sine die*.

## LOTUS CIRCLE REPORTS.

### CHILDREN'S DAY.

The anniversary of William Q. Judge's birthday, April 13th, was fittingly celebrated by the Lotus Circles throughout the country. In New York a little play entitled "The First Crusade" was given by the Lotus Circle children in the theatre of the Knickerbocker Athletic Club. There was a very large attendance of members, and about 200 children were also present and greatly enjoyed the play. The programme opened with music and addresses by Mrs. K. A. Tingley and E. T. Hargrove and Miss C. Hargrove, who brought to the children the greetings from the English Lotus Circles, and E. A. Neresheimer sang "The Evening Star" from *Tannhauser*. The play was then given, and was greatly enjoyed by all, children and grown-ups alike. "Wisdom" and the countries visited by the Crusade were represented by children dressed in characteristic costumes. "America" was greeted by each of the other countries and was presented with a garland of flowers, which she then placed on the bust of William Q. Judge. As each child approached "America" music characteristic of the different countries was played. The play was exceedingly well performed and all the children spent a most happy evening.

REPORTS have also been received from the Lotus Circles in Buffalo, N. Y., Milwaukee, Wis., Providence, R. I., Grand Rapids, Mich., Sioux City, Iowa, Denver, Colo., and San Francisco, Cal. At each of these places the Lotus Circles celebrated the anniversary of Mr. Judge's birthday.

## THE THEOSOPHICAL EMERGENCY FUND.

The approval and success which followed the Purple Pence scheme to raise money for carrying on the Crusade, left no doubt of the virtue and expediency of this method of collecting funds for Theosophic work, and as letters from all parts of the country were received at Headquarters urging a continuance of the project, the following resolutions were proposed at the recent Convention of 1897 and enthusiastically adopted:

"*Whereas*, The Theosophical Movement is one which has for its main object the dissemination of a knowledge and comprehension of the *essential brotherhood of all men* as a fact in nature, and

"*Whereas*, A proper understanding and realization of this brotherhood should and must conduce to peace amongst nations and prosperity within communities, no less than to happiness and progressive development in the individual, and

"*Whereas*, It is the intention of the Theosophical Society in America actively to to propagate and promulgate throughout the world such information and assistance as shall serve to establish a *fraternal spirit* everywhere, under all circumstances and amid all conditions, therefore be it

"*Resolved*, That a regular monthly contribution of money-offerings by the members of this Society be and is hereby authorized and recommended, such offerings to be known as the "Brotherhood Fund." (Applause.)

"*Resolved*, That a committee be appointed to have charge of the collection, receipt, application and disbursement of said Fund."

A Committee was appointed by the Convention consisting of the undersigned who now invite all members and friends of the Theosophical Movement to come to the assistance of the objects named in the above preamble and resolutions by setting aside each day a modicum of their income to be forwarded in a lump sum once a month to the Treasurer, E. Aug. Neresheimer, 20 Maiden Lane, N. Y. The Purple Pence Boxes will serve the purposes of the May Collection or until the new *Brotherhood Boxes* can be sent out and the 13th day of the month associated as it is with the setting forth of the Crusade as well as having been the birthday of that most *brotherly* of men Wm. Q. Judge would seem to be the appropriate time for the general turning in of the funds.

Such daily sacrifice, on the part of rich and poor alike, is undoubtedly a practical application of theosophical principles, worthy of constant support by all who are truly devoted to the interests of the movement.

J. D. BUCK,
J. A. ANDERSON,
A. A. PURMAN,
E. AUG. NERESHEIMER,
A. H. SPENCER,
F. M. PIERCE.
E. T. HARGROVE.

144 Madison Avenue, New York City.

## AN URGENT APPEAL.

It has become necessary to appeal to the members of the Theosophical Society in America for financial assistance in the maintenance of the Society's work.

Such an appeal has not been made for three years, though up to that time special donations have been almost annually invited.

Recent theosophical activities of enormous importance have diverted donations from the Society into other channels, and in consequence the donations last year, as was shown in the Treasurer's report to the recent Convention, showed a decrease of nearly fifty per cent. as compared to donations, from April 1st, 1895, to April 1st, 1896.

As was stated in the President's report, the fixed dues and fees received from members in no way cover the actual expenditure, for one-half the money so received is returned directly to the members and Branches in printing of *Forum*, *Oriental Department Papers*, etc., and in postage.

While donations have fallen off the expenses have not diminished. The Society is some $800 in debt at the present time. We therefore most urgently appeal to all who have the welfare of the work at heart to send to the Treasurer as soon as possible any contributions, from the smallest sum upwards, in order to liquidate the existing debt and place the Society on a sound financial basis during the coming year.

E. T. HARGROVE,
*President T. S. in A.*
E. AUG. NERESHIEMER,
*Treasurer T. S. in A.*

*May 3d, 1897.*
144 Madison Avenue, New York, N. Y.

## A WARNING.

A woman with numerous *aliases*, but generally known as Ann O'Delia Diss de Bar, obtained a diploma under the name of Iva Diva Veedya as a member of the Theosophical Society in America. The diploma is dated June 19th, 1896. She has since been passing under the name of "Dr. Gilbert," and was last heard of in Chicago.

She is described as short, very stout, with square, broad shoulders; large, round, and rather florid face; blonde hair, turning gray, cut short; blue eyes, scar over left eye.

As the diploma was obtained under false pretenses, and for other weighty reasons, notice is hereby given that said diploma is cancelled. Officers of the Society are requested to retain the same if presented.

E. T. HARGROVE,
*President T. S. in A.*

*May 3d, 1897.*
144 Madison Avenue, New York City.

# CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD.

## FINANCIAL STATEMENT.

(June 13th, 1896, to April 6th, 1897.)

| | RECEIPTS. | | DISBURSEMENTS. | |
|---|---|---|---|---|
| 1896. | | | | |
| May | By Cash | $3002 55 | Railway and S. S. Fares | $9300 00 |
| June | " " | 2922 20 | Hotel Expenses | 6255 00 |
| July | " " | 1978 36 | Halls | 1880 00 |
| Aug. | " " | 2267 44 | Adv'tising & Miscellaneous | 6045 00 |
| Sept. | " " | 2354 09 | Tickets to Southampton | 650 00 |
| Oct. | " Purple Pence | 1155 79 | Special Crusader | 375 00 |
| " | " other sources | 1273 32 2409 11 | Home Crusade | 600 00 |
| Nov. | " " | 1230 77 | Sundries | 3022 90 |
| " | " " " | 1017 91 2248 68 | | |
| Dec. | " " | 1364 90 | | |
| " | " " " | 1204 36 2569 26 | | |
| 1897. | | | | |
| Jan. | " " | 997 74 | | |
| " | " " " | 1076 26 2074 00 | | |
| Feb. | " " | 794 81 | | |
| " | " " " | 841 50 1636 31 | | |
| Mar. | " " | 502 05 | | |
| " | " " " | 1003 64 1505 69 | | |
| Apr. | " " | 451 06 | | |
| " | " " " | 865 40 1316 46 | | |
| " | " Loans (not yet paid) | 1843 75 | | |
| | | $28,127 90 | | $28,127 90 |

E. AUG. NERESHEIMER, Treasurer.

Audited and found correct April 23d, 1897,

C. A. GRISCOM, JR.

E. T. HARGROVE.